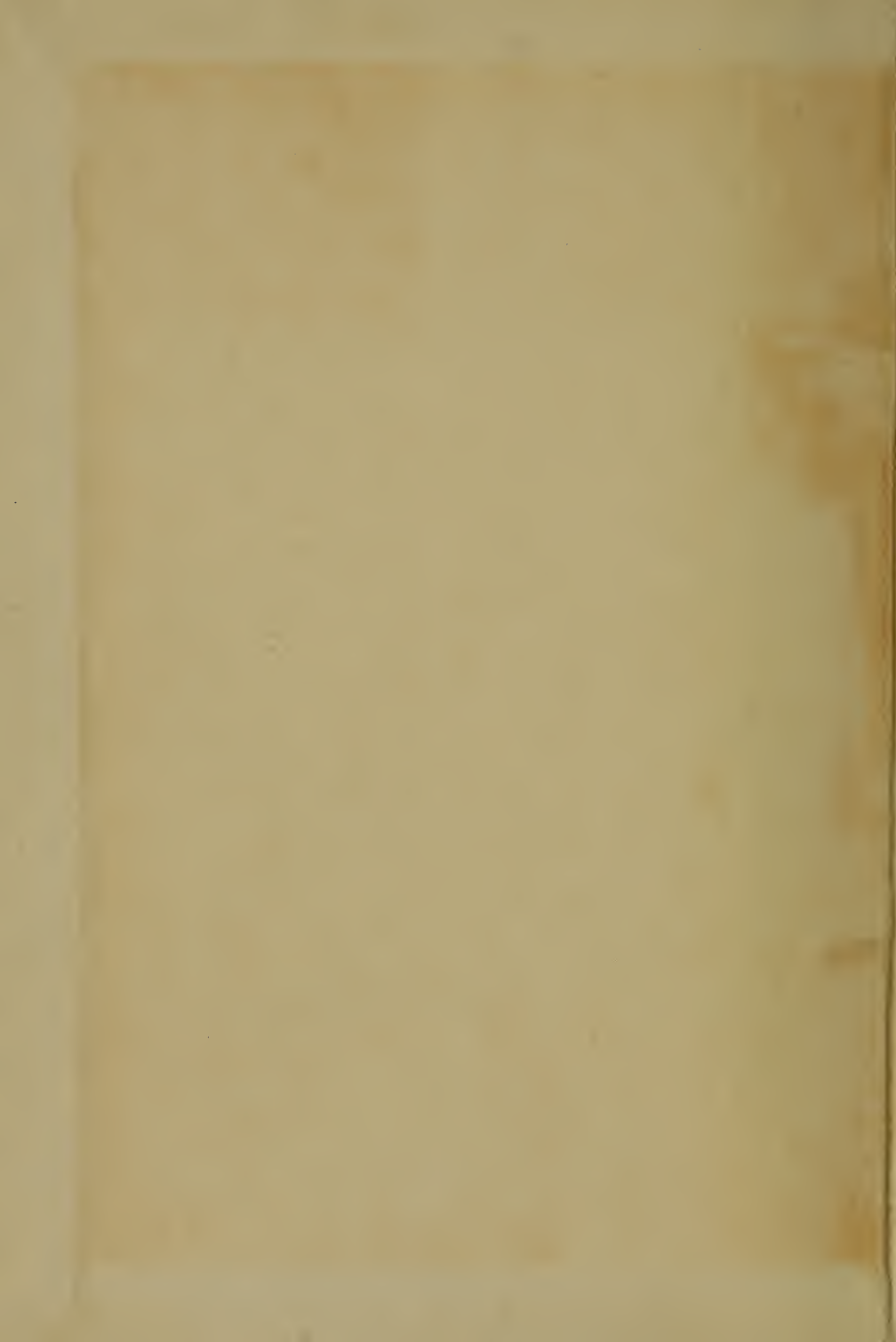






the Chaplain



**Reflections and Pictures:
the 50th Anniversary**
By A. Ray Appelquist



God's Moment
By Dwight E. Loder



Needed: Dedicated Men of God
By Philip M. Hannan



50 (Not Out)
By James T. Cleland



Bibles to the Military

**SEPTEMBER-OCTOBER
1967**

the Chaplain

A JOURNAL FOR CHAPLAINS
SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

Vol. 24, No. 5 • Sept.-Oct. 1967

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible..*

Reflections on the 50th Anniversary

THE Commission's fiftieth anniversary observance combined a day of special events at Arlington, Washington Cathedral, and Bolling Air Force Base. It began with a memorial service early Sunday afternoon, April 23, 1967. A small group of Commission officers and friends gathered on "chaplains' hill" in the midst of the sunlit beauty and ordered dignity of Arlington Cemetery.

Dr. Willard M. Wickizer, Sr., stood near the chaplains' cenotaph and gave the following introductory remarks:

Col. John T. Axton was the first Chief of Chaplains of the United States Army. He served from 1920 to 1928. During his tenure he led all active duty and former chaplains in a project to underwrite and erect a memorial stone in honor of chaplains who served in World War I. By popular subscription, largely among chaplains, the cenotaph before which we are gathered today was secured and dedicated on May 5, 1926.

Three members of the old Chaplains Committee attended the dedication: The Chairman, the Rev. Dr. W. S. Abernethy, and the Executive Secretary, the Rev. W. L. Darby. A memorial wreath was placed at the base of the cenotaph by Dr. Wallace Radcliffe, Vice-chairman.

In 1926 there were not many graves on what has become known as "chaplains' hill." Since then many have been added, although not all chaplains buried in Arlington have been interred in this particular area. Here are buried chaplains from World War I, World War II, Korea, and even Vietnam.

A former Chairman of the Commission and World War I chaplain, William B. Pugh, rests here, as well as Chaplain William N. Feaster who died only a few months ago in the current conflict in Vietnam.

In earlier years ceremonies were held regularly on this site on each November 11, then known as Armistice Day, marking the cessation of World War I hostilities. The practice was discontinued as the years passed and the nation experienced other wars.

This cenotaph is meant to honor not only those chaplains whose graves are here, but those who have been buried elsewhere on land and sea.

It is our purpose this afternoon to pay tribute to all chaplains of years gone by and to salute the more than four thousand in service today, at home and around the world.

The Rev. James J. Alexander then followed with excerpts from Psalm 91 and other appropriate Scripture selections.

A memorial prayer was offered by Dr. Fred S. Buschmeyer. The prayer appears elsewhere in this issue.

Dr. Marion J. Creeger laid a memorial wreath at the base of the cenotaph. A military bugler sounded "taps" to conclude the simple and reverent tribute to all former chaplains.

AT 3:30 p.m. the United States Marine Band gave a magnificent half-hour concert of sacred music from the lofts of the great crossing in Washington Cathedral. The Band was represented by its Brass Choir and the Repertory Brass Ensemble. Guests assembling for the Evensong which followed heard these selections:

Music for a Cathedral	Thomas Knox (1937-) United States Marine Band
The Lord's Prayer	Alexander Grechaninov (1864-1956)
Providebam Dominum	Orlandus Lassus (1530-1594)
Sonata Pian'e Forte from Sacrae Symphoniae- Venice, 1597	Giovanni Gabrieli (1557-1612)
Canzon Noni Toni	Giovanni Gabrieli (1557-1612)
Voluntary on "Old Hundredth"	Henry Purcell (1658-1695)
Canzon Quarti Toni	Giovanni Gabrieli (1557-1612)

The four o'clock Cathedral service opened with a fanfare of trumpets, presentation of the National Colors, the National Anthem and a processional including chaplains of all services. Choral music was provided by the U.S. Navy Sea Chanters.

The service was led by the Canon Precentor, William G. Workman; Officers of the Commission participated.

The sermon was delivered by Bishop Dwight E. Loder of the Michigan Area of The Methodist Church. A condensation of his sermon and the address delivered by The Most Reverend Philip M. Hannan at the dinner at Bolling, as well as the anniversary prayer by the Commission's chairman, Dr. Karl A. Olsson, are reproduced in the historical materials which follow these comments and on the back page.

IN THE evening of this inspiring day 350 people gathered for a fellowship dinner at Bolling Air Force Base. The program and guest list was intended to emphasize the cooperative and all-faith character of the chaplaincy.

The Commission presented citations of appreciation to its sister agencies of the other major faiths.

Many distinguished military representatives and denominational leaders and their wives were in attendance.

In the major address of the evening, Archbishop Hannan, former airborne chaplain, cited the world's need for dedicated men of God as found in the chaplaincy at its best.

Many letters of greeting and kind words of appreciation have been received by the Commission during this anniversary year. The special issues of LINK and CHAPLAIN brought much favorable comment.

The anniversary pictures and related materials which follow these comments are presented as a means of sharing the highlights of the observance with hundreds of friends of the chaplaincy who are encouraged whenever the chaplaincy receives support and favorable attention.

—A.R.A.

QUOTES

The days are rich. Life is rich. And most of us fail not so much from lack of ability as from lack of imagination and faith. We are afraid to think in large enough terms—afraid to ask for enough.—Bruce Barton.

When I was a boy fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one I was astonished at how much the old man had learned in seven years.—Mark Twain.

You can't hit a home run by bunting. You have to step up there and take your cut at the ball.—Dwight Eisenhower.

Mirth is God's medicine; everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—should be scoured off by the oil of mirth.—Orison S. Marden.

Remember that mud thrown is ground lost!—*Wingspread*.

Since we cannot escape the world, nor rule the world, nor buy the world, the only course left is to join the world in a genuinely cooperative effort to achieve world security.—Walter H. Judd.

Memorial Prayer

ALMIGHTY and Everliving God: In whose providence lies all creation, and by whose grace all who have known thy redeeming love are at one with all who have lived and died in thee in all ages; we stand beside this monument made with human hands to give thanks for the eternal ministry of men who stood in thy name among members of the Armed Forces of our nation and gave the last full measure of their devotion while in that service.

We give thee thanks for their commitment to the proclamation of thy saving grace; for the fidelity and steadfastness of their proclamation of thy grace under all kinds of circumstances; for their self-identification with those called to face hardship bravely; for their humility and courage in ministering where both their faith and their faithfulness were constantly under the open gaze of those with whom they shared life and death daily.

As we honor them in this moment of remembrance, and in all the days to come may we be faithful to the calling we have shared with them, strengthened always by the shared confidence that as long as we strive to be thy faithful servants neither life nor death can separate us from thy love, which is vouchsafed to us through Jesus Christ our Lord. May his grace, thy love, and the fellowship of the Holy Spirit bless, guide and keep us all, now and forevermore. *Amen.*

—Given at Arlington National Cemetery on April 23, 1967
by Dr. Fred S. Buschmeyer

By Dwight E. Loder

God's Moment

Scriptures: Luke 19:41-48 (NEB); Isaiah 53:1-6

JESUS WEPT over Jerusalem. His heart was broken. He loved these people. But they were lost. They were morally and spiritually bankrupt. They had set the stage for disaster. Jesus knew it and he wept.

As we view our world we identify with him. We look about us with incredulity. But this is a case of mistaken identification. We are not on the mountain viewing the world; we are the world. It is Jesus who weeps and he is weeping over us. We are a part of the lost people, living in a time of deep confusion, a time of utter moral and spiritual decay. This is not something apart from us, it is a part of us, and we are a part of it. We cannot disclaim it or escape it. If we weep it can only be for ourselves as a part of the whole world. It can only be for the miserable situation which

we have helped to create. We have set the stage for disaster.

Jesus spoke then and there of the most poignant and persuasive insights of all time. "You did not recognize God's moment when it came." God's moment? But when was it? When will it be?

There are those who believe it is long gone. There are others who insist it is off in the dim distant future somewhere. But if I understand Jesus he is saying, this is it. It is now. It is here and you fail to realize it.

This is to say, every moment is God's moment. Every situation is God's situation. God's moment is now, here, not sometime in the far-flung future, or out of the palpitant past.

We are called by the church to be awakened to this moment, and to realize and accept the sovereignty of

Condensation from sermon given at the Washington Cathedral on Sunday afternoon, April 23, 1967. The complete sermon was read into the *Congressional Record* by The Honorable Henry C. Schadeberg of Wisconsin on May 22, 1967.

God in his moment. We are called upon this moment to be the church!

The church, did you say? There are those who tell us the church is irrelevant, immaterial, divided, imperfect and sick! And we must listen to them. They are right. But they talk like this is something new, something they have just discovered. They talk without benefit of history.

The church is sick. But when has the church been healthy? Certainly not when Paul wrote to Corinth and told them their services seemed to be doing more damage than good. They were divided. They were immoral. They were selfish and insensitive to God's leading. Dr. Edward Bauman has called the letter to Corinth the most typical church letter of all time. It began with a fight over the preacher and ended with a collection.

When has the church been healthy? Certainly not at Nicea in 325 where Constantine called the leaders of the church to settle their differences. But they were unable to do it. Certainly not at Chalcedon in 451 where divisions actually deepened. Certainly not in the Gnostic movement. This was a splinter movement made up of those who among other things were certain they had a direct line through to God. Certainly not in the Docetic movement that insisted that Christ was never a man. Certainly not in the time of the Montanists, who awaited momentarily for the world to end and listened to Montanas who claimed to be the voice of the Holy Spirit. Tertullian defected and joined the Montanists because he felt the church

was insensitive to new revelations. Defection is not something new in the life of the church.

When was the church ever healthy? Certainly not during the eleventh century split between east and west. Not at Constance in 1414 when the first Pope John XXIII was deposed and John Huss burned. Certainly not at the time of the Reformation, or since that time with its Protestant splinter groups. The Roman Catholic Church has drawn back the curtains to reveal its inner strife in a new and exciting wave of reformation. Only now do we dare to begin to talk about a return to sanity and unity in the Christian community.

BUT THE CRITIC, who is so necessary to the health of the church, must also mark certain obvious insights which follow, even a random sample of history.

1. Man will worship. If not God, then something less; himself, his intellect, knowledge, money, power, the state. Man will worship, and what he worships will shape his values and determine his life patterns. If he worships something less than God, then all of life is profane. Nothing is sacred including man.

2. Man will belong. He will not exist in isolation or as an amorphous society. He will structure, his business, his society, his government, his school, his church into institutional form. We make the mistake of confusing the structure and the church.

When a minister writes, "It is the business of the church to quicken the conscience of its people and to send them out of the church into society," he simply does not understand the meaning of the church. The church is not separate from the people. The church is the people! It is impossible to send the church out of the church to be the church. It is not an institution.

That there will be form or organization among Christians is inevitable. That form may replace force is a calculated risk. This was Wesley's concern for Methodists. But to imagine that force does not take or need not have form is a total misunderstanding. Force without order is chaos. That God works better in disorder is an illusion.

The chaplaincy is not the church blessing war as the best answer for solving the human problem. It is the community of faith reaching persons drawn into the armed forces wherever they are and into the hell of war when it is necessary.

The chaplaincy is not an instrument of the military to make a better fighting machine, it is the fellowship in ministry to persons. It reaches the men in uniform, their families, with nearly three-quarter million religious worship services in one year, with a congregation of nearly thirty-seven million in attendance. It reaches the wounded and persons in war-torn areas. It ministers by bringing sacraments, religious education, counseling. It is the fellowship with an inclusive ministry.

The chaplaincy is the ecumenical church in an unique and magnificent relationship. It reaches more than armed forces. It includes mental institutions, prisons, hospitals, homes and church institutions.

The chaplain is a minister. Wherever he is, first of all he is a minister, and he remains a chaplain only as long as his particular church family endorses him. Above all else he is an Ambassador of Christ.

As the General Commission observes this anniversary, it does so as the church in action as the outreach of the fellowship.

3. God uses imperfection. Perhaps that is fortunate for what else does he have to use on this earth? The church is made up of imperfect persons. That includes all of us, you and me as well as the critics and the reformers. It is possible God understands this better than we.

But the church is the only fellowship that has within it the power that will renew or remake or reshape it as it has done through its history again and again. No government, no business, no secular institution has survived two thousand years of such imperfection. The church has survived because God is in it and has and will make it new.

We are called to be the church. The time has come to stop institutional self-flagellation, and self-analysis and be the church. This is God's moment. We must act in it as God's ambassadors.

To the disheartened, he says through you and me—

"Lo I am with you always!"

To the displaced, the transient, the lost, he says,

"You have not chosen me, I have chosen you."

To your son in Vietnam he says, "Live by force, die by force; live by the bomb, die by the bomb; live by the power of love and live."

To your son in Vietnam he says, "Though you make your bed in hell, I am there. You cannot go where I am not."

To the war widow, to the orphan, to the ravaged of all countries he says, "Love your enemy, bless him who curses you, pray for him who spitefully uses you."

To the greed of the world he says,

"Save yourself and you are lost, lose yourself for my sake and you shall live."

To the weary, the frustrated, the broken, he says,

"My burden is a cross, but it is light. Come to me I will give you life. You will find meaning, purpose, direction here."

To the ruthless, rugged rich he says, "You fool, tonight your soul will be required of you, then whose will all of this be?"

This is God's moment. It need not be a moment of disaster. It may be a glorious moment. This is, of course, if we recognize it, accept it, live in it, and act upon it under God.

END

QUOTES

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith.
—John R. Mott.

I'd rather see a sermon than hear one any day; I'd rather one should walk with me than merely tell the way.—Edgar A. Guest.

Contemporary religion has made God out to be a foolish grandfather, a bestower of spiritual sweetmeats and celestial circus tickets.—Bernard Iddings Bell.

No rearrangement of bad men will make a better world; there must be changed hearts.—Edward H. Pruden.

We are reminded of the Scottish dominie who had been having a bit of trouble with his flock, and prayed: "O Lord, may we always be right, for thou knowest we will never change our minds."—*The Christian Leader*.

Many persons might have attained to wisdom, had they not assumed that they already possessed it.—Seneca.

Needed: Dedicated Men of God

FIRST, please permit me to express my deep gratitude for your kind invitation to address you. It not only affords me the pleasure of meeting you but it revives the happy memory of many friendships with Protestant chaplains nurtured during World War II.

According to public relations men, every profession has a "recognition point," a salient characteristic that identifies it in the public mind. Fortunately, the chaplaincy in the armed forces has such a recognition point, well-deserved by its performance. That recognition point is the close personal relationship between chaplain and serviceman which furthers the bond between serviceman and God.

The glory of the chaplaincy has been its fulfillment of its ideal, the

close relationship between chaplain and serviceman. The chaplain is as close to officers and men as their "buddy." The highest confirmation of this fact is that all the jokes and stories about the chaplain revolve around this close relationship. Granting that the circumstances of the service, especially of combat, favor the development of this relationship, the chaplains deserve great credit for using these circumstances to cement that close relationship. Their achievements constitute the greatest tribute to the dedicated leadership of the General Commission on Chaplains and Armed Forces Personnel. The Commission has made a contribution of heroic proportions to the spiritual life of this nation which now plays such a vital role in the affairs of mankind.

Condensation from address given at the Appreciation Dinner, Bolling Air Force Base Officers Club, April 23, 1967. The complete address was read into the *Congressional Record* by The Honorable Henry C. Schadeberg of Wisconsin on May 1, 1967.

That contribution evolves and increases with the development of our nation.

This achievement of their ideal by the chaplains is of great relevance today. It pertains not only to life in the armed forces but in all society. There is a keen longing and yearning for a better community spirit today in our society, especially among our youth. There is equally a desperate need for a close relationship with God as our Father, for God alone can fulfill the aspirations and needs of man. Only the dedicated man of God, the "ideal chaplain," can fulfill these needs. Only the church and the synagogue can meet the demands for a better community and provide the meeting-place between God, the Father, and man.

Let us not underestimate the force of the chaplaincy in our society and nation. It is one of the strongest basic institutions for spiritual welfare of our society, affecting a large percentage of our youth and the mode of ministry of our clergy. Furthermore, there is no prospect of the discontinuance of the draft and thus the influence of the chaplaincy will increase. Hence, the work of this Commission will continue and bless all society.

LET US look at some of the trends and events in our country which show the need for the ideal of the chaplaincy in meeting the needs of society for a better community.

1. Look at the cities and towns today, in which most of our population

lives; they are utterly changed from what they were, both in size and structure. Unfortunately, today, cities are a succession of separated sections that are more like separate camps than parts of a community.

Cities and even small towns are divided by roads as never before. Roads used to be convenient and small routes of travel. Today, they are boundaries. They are so large and sometimes so impenetrable to foot traffic that they separate certain sections of towns, especially when they are expressways or main routes. Cities have become divided both socially and physically. We have huge shopping centers, dominated by busy parking areas, which have also destroyed human contacts. It is about as difficult to be friendly in a supermarket as it is to be sociable in the middle of an intersection. The city is making us strangers to each other.

2. The inventions to serve mankind have unwittingly separated him. Take television. While we once thought of television as the means of happily uniting the members of a family by common enjoyment in the home, this hope has been disappointed. The bizarre nature of some of the programs prevents this: they rivet the attention of some members of the family and exclude others. The effects are sometimes disconcerting. I remember a very peculiar incident in our family illustrating this. My brother and his wife were debating how to inform their young children of the death of an aged and beloved aunt; the children ranged in ages from about four to eight. While

they were debating this problem, the word somehow leaked out to one of the older children and the parents heard the following conversation among the children: the seven-year-old said, "Did you know that Auntie died?" The four-year-old who was acquainted with death only by "westerns" on TV said, "She did! Who shot her?"

3. The most painful evidence of man's alienation from his Father, God, is seen in the world of false gods, communism. They have professed belief in a secular state, have rejected God, their Father, and are practically dying of loneliness. The symbol of the vast anguish that torments those peoples is their savage attacks on those who are guilty of "personalism." According to the system, the human person is to be used, not recognized. His personality must be stamped and crushed to fit into a convenient block for the building of the socialist society. Hence, all the persecution of the "God-believing" people in Russia for the supposed "crime" of wishing to retain their identity, for wishing to be known as men of God, as sons of Abraham and Isaac, not sons of the State. While stoutly defending the rights of the persecuted and extending our sympathies to them, we note with immense pathos the plight of the persecutors. I often remember the remark of Dr. Belaunde of Peru, a past president of the General Assembly of the UN who said that he detected a great sadness among their delegates any time that faith in God was mentioned. "They had no answer to our faith," he said.

HOW has all this happened and what are we to do about it? Obviously, it has happened because we have lost our contact with God; we have lost, as a society, active belief in the relevance of God—in our lives, in the family life, in the educational world, the business world, the social world. We cannot know our identity as individuals if we do not know our Creator. We do not know how to relate to others unless we know their identity as fellow sons of God. We do not know the nature of society and the state unless we know the purpose which it serves under God. Every individual creature of God becomes vague in meaning and identity when His action is forgotten and the meaning of society is blurred or thrown out of focus when we no longer know the destiny of all society. I am not speaking of strict theocracy. I am speaking of a society, such as ours, in which the principles of our Constitution and our way of life presuppose a belief in God. We could not be a nation without a belief in God, for we would not have anything in common strong enough to build a stable society. The United States is the realization of the Fatherhood of God in the world of politics.

It is up to the man of God to make God a living God for mankind. Only the man of God has the vision of God, seeing man as God sees him, not as a single, splendid, and isolated creature but as a splendid member of the community of God, the people of God. Only the man of God can make a person know his dignity and his full destiny under God. The individual, the

family, the community, the world family of nations—all are creations of God, instruments of God and where He is missing in any of them, they are false to themselves. A man without God, a family without God, a nation without God must end by being false to itself.

Only the leadership of this nation, inspired by its men of God, can make a family of nations under God according to the vision expressed in the recent Vatican Council: "For all peoples

comprise a single community, and have a single origin, since God made the whole race of men dwell over the entire face of the earth. One also is their final goal: God. His providence, His manifestations of goodness, and His saving designs extend to all men against the day when the elect will be united in that Holy City ablaze with the splendor of God where the nations will walk in His light." (Declaration on the Relationship of the Church to non-Christian Religions.) **END**

QUOTES

He who offers God a second place, offers him no place.—Ruskin.

It is a great mistake to suppose that God is only, or even chiefly, concerned with religion.—Wm. Temple.

The Chinese have a proverb: "If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world." —Daniel L. Mar.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

Most of the shadows in this life are caused by standing in our own sunshine.—Henry Ward Beecher.

Have thy tools ready; God will find thee work.—Charles Kingsley.

One secret of success is to become so absorbed in the bigness of the thing you're doing that you lose sight of the littleness of your human self.—Bruce Barton.

Truth stands on one side and Ease on the other; it has often been so.—Theodore Parker.

Some Anniversary Greetings

THE WHITE HOUSE

WASHINGTON

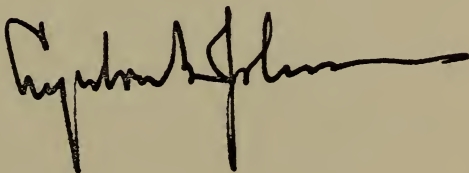
April 20, 1967

I am happy to convey to The General Commission on Chaplains and Armed Forces Personnel on this Fiftieth Anniversary the nation's gratitude for the support you have given to the religious programs of the military services.

In countless ways you have contributed heavily to the spiritual enrichment of our men and women in uniform for half a century.

Your consistently loyal and patriotic devotion to them and to their families has enhanced the moral and religious climate of the Armed Forces. You have helped to increase their appreciation of a way of life which unites us all in a common brotherhood under God.

Our country is the beneficiary of your dedicated service.

A handwritten signature in dark ink, appearing to read "Lyndon B. Johnson", with a long horizontal flourish extending to the right.

HARRY S TRUMAN
INDEPENDENCE, MISSOURI

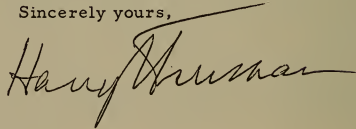
February 14, 1967

Dear Reverend Appelquist:

On the occasion of the observance of the 50th Anniversary of the General Commission on Chaplains and Armed Forces Personnel, I extend congratulations and appreciation for the great services performed in one of the highest callings that man can be called upon to perform.

Your record shines bright and clear through the pages of our history and of our service to mankind.

Sincerely yours,

A handwritten signature in dark ink, reading "Harry Truman". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

D D E

GETTYSBURG
PENNSYLVANIA 17325

Indio, California
February 17, 1967

50th ANNIVERSARY

THE GENERAL COMMISSION ON CHAPLAINS
and ARMED FORCES PERSONNEL

It gives me great pleasure to convey my good wishes and greetings to all in attendance observing the 50th Anniversary of the Commission.

I salute those dedicated to serve and support the Chaplains in the Armed Forces and Veterans, and convey my gratitude for their selfless efforts in the past and best wishes for continued progress in the years ahead.

A handwritten signature in dark ink, appearing to read "Douglas R. ...", with a long, sweeping horizontal stroke at the end.



Canadian Forces Headquarters
Ottawa 4, Ontario, Canada
17 March, 1967

The General Commission on Chaplains
and Armed Forces Personnel

To the members of the General Commission on Chaplains and Armed Forces Personnel, as you assemble for the fiftieth anniversary of the founding of your organization, may I, on behalf of the chaplains of the Canadian Armed Forces, greet you in the name of our Lord, and assure you of our prayers and good wishes. For half a century your Commission has been the voice of the Protestant Church to your country's Armed Forces. You have spoken and acted with conviction in your concern for the mission of the Church in all areas of military life. You have provided wise counsel to your government and have been the agency through which devoted chaplains have marched shoulder to shoulder with the gallant young men of your nation as it sought and continues to seek justice and honour for mankind.

It is our particular wish that you would convey to your chaplains and to the men they serve fraternal greetings at this time, and assure them of our earnest prayers.

May God continue to guide your Commission and its officials in the years ahead.

Very sincerely yours,

A handwritten signature in dark ink, appearing to read 'E.S. Light'.

E.S. Light
Air Commodore
Chaplain General (P)

Citations

THE GENERAL COMMISSION ON CHAPLAINS

AND

ARMED FORCES PERSONNEL

on the occasion of its fiftieth anniversary expresses sincere appreciation to

THE MILITARY ORDINARIATE

for many years of cordial interfaith fellowship and cooperation in support of the chaplaincy.

23 April 1967
Washington, D. C.

THE GENERAL COMMISSION ON CHAPLAINS

AND

ARMED FORCES PERSONNEL

on the occasion of its fiftieth anniversary expresses sincere appreciation to

THE COMMISSION ON JEWISH CHAPLAINCY

of the

JEWISH WELFARE BOARD

for many years of cordial interfaith fellowship and cooperation in support of the chaplaincy.

23 April 1967
Washington, D. C.

Guest List at Head Table

Appreciation Dinner Bolling AFB Seven O'clock, April 23, 1967

L-R:

Dr. Paul L. Althouse, Treasurer, GCC*

COL Daniel Omer, Deputy Director and General Counsel of the Selective Service System

Chaplain, MG, Edwin R. Chess, Chief of Chaplains, U.S. Air Force

Rabbi Aryeh Lev, Director, Commission on Jewish Chaplaincy, the National Jewish Welfare Board

RADM James W. Kelly, Chief of Chaplains, U.S. Navy

MG Rollen Anthis, Commander, Headquarters Command, U.S. Air Force

Dr. Claude H. Pritchard, former Chairman, GCC*

LTC Arthur S. Collins, Jr., Assistant Chief of Staff for Force Development (representing GEN Harold K. Johnson, Chief of Staff, U.S. Army)

VADM E. P. Holmes, Director and Scientific Officer, Plans and Programs, U.S. Navy (representing ADM MacDonald, Chief of Naval Operations)

Dr. C. Edward Brubaker, Vice-chairman, GCC*

The Honorable Cyril Brickfield, Deputy Administrator, Veterans Administration

Rabbi Selwyn D. Ruslander, member of the board of directors, National Jewish Welfare Board; Chairman, Chaplaincy Division

The Honorable Henry C. Schadeberg, Congressman from Wisconsin and Senior Chaplain in the Naval Reserve

The Most Reverend Philip M. Hannan, Roman Catholic Archbishop of New Orleans

Dr. A. Ray Appelquist, Executive Secretary, GCC*

Dr. Karl A. Olsson (master of ceremonies), Chairman, GCC*

The Honorable Hale Boggs, Congressman from Louisiana, Assistant Majority Leader of the U.S. House of Representatives

GEN John P. McConnell, Chief of Staff, U.S. Air Force

The Most Reverend Philip J. Furlong, Military Delegate of the Armed Forces, the Military Ordinariate

Dr. R. Eugene Sterner, Vice-chairman, GCC*

LTG James C. Lampert, Deputy Assistant Secretary of Defense for Manpower

The Reverend James J. Alexander, Secretary, GCC*

MG Curtis J. Herrick, Commanding General, Military District of Washington

MG Richard G. Weede, Director of Personnel, U.S. Marine Corps (representing GEN Greene, Commandant of the Marine Corps)

The Right Reverend Henry I. Louttit, former Chairman, GCC*

MG Charles E. Brown, Jr., Chief of Chaplains, U.S. Army

Dr. Edwin H. Tuller, General Secretary of the American Baptist Convention; First Vice-president, National Council of Churches

Chaplain Roger O. Braaten, Director, Chaplain Service, Veterans Administration

The Most Reverend William J. Moran, the Military Ordinariate

Bishop Dwight E. Loder, Michigan Area of The Methodist Church

COL Bruce B. Knutson, Commander, Bolling AFB

**The General Commission on Chaplains and Armed Forces Personnel*

QUOTES

A man has to live with himself, and he should see to it that he is always in good company.—Charles Evans Hughes.

Minds are like parachutes; they only function when they are open.—Ervine.

We are conquerors of death when we are able to look beyond it.—Frederick W. Robertson.

Always do right. This will gratify some people, and astonish the rest.—Mark Twain.



At a memorial service on Sunday afternoon, April 23, Dr. Marion J. Creeger placed a wreath at the Chaplains' Cenotaph in honor of all chaplains. The Rev. James J. Alexander (left), who read the Scripture; and Dr. Willard M. Wickizer, Sr., who gave the introduction, look on.



Dr. Willard Wickizer, Sr., (right) gives the introduction. Other participants are (left to right): Dr. Marion J. Creeger, former Exec. Sect. of the Commission; Dr. Fred S. Buschmeyer; The Rev. James J. Alexander; Talbert Hutton, maintenance engineer.

*50th
Anniversary
in
Pictures*



At 4 o'clock a fanfare is played. The National Colors are borne from the west end of the Cathedral to the Great Crossing, where they halt while the National Anthem is played.

A hymn is sung as the procession of chaplains enters the Washington National Cathedral at the start of the service. An estimated 4,000 persons attended the worship service.





Worship Leaders (l to r): Dr. Paul L. Althouse, who read the 2nd Lesson; Bishop Dwight E. Loder, who preached the sermon; Dr. C. Edward Brubaker, who read the 1st Lesson; and Dr. Karl A. Olsson, who led in prayer.



Bishop Dwight E. Loder, Bishop of Michigan, The Methodist Church, preached the anniversary sermon. Subject: "God's Moment."

Some of the chaplains and former chaplains in the Washington area who attended the Anniversary Service at the Washington National Cathedral.





Receiving at the Bolling Air Force Base Officers' Club for the Banquet are (l to r): Col. Matthew Thompson USAF (ret); Dr. C. Edward Brubaker; Mrs. Brubaker; Mrs. Thompson and Dr. A. Ray Appelquist, Exec. Sect. GCC.

Dr. Claude H. Pritchard, former Chm, GCC, goes over the evening program with Dr. Karl Olsson, MC. Mrs. Olsson at right.



Mrs. Isabel Senar and Mrs. Marion Williams, staff, also Mary Lou Appelquist, register COL Herbert Allen, USA, and BG Wm. F. Berg.





General view of a part of the dinner group looking toward the head table. About 350 guests attended the black tie affair.

Small groups engaged in conversation prior to the dinner. Here (l to r) are Mrs. Karl Olsson; Congressman and Mrs. Hale Boggs of Louisiana; Most Rev. Philip M. Hannan, main speaker of the evening; and Dr. Karl Olsson, Chairman of the GCC and MC at the dinner.





Part of the head table (l to r): Archbishop Hannan; the Rev. A. Ray Appelquist; Dr. Karl Olsson; Congressman Hale Boggs; and GEN John P. McConnell, Chief of Staff, USAF.

Archbishop Hannan (left) in conversation with GEN James B. Lampert, USA, and Bishop Arnold M. Lewis of the Episcopal Church.

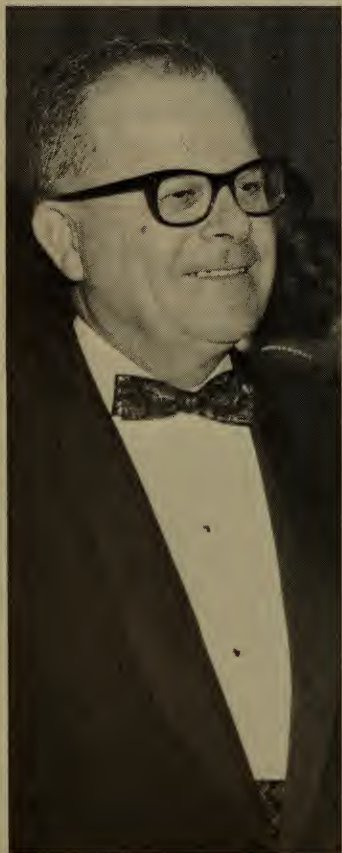


Bright and gay conversation is a lot of fun. Dr. and Mrs. John McLaughlin, left; and Dr. and Mrs. Dwight E. Loder, right.





TOP: (L to r) Dr. George Cummins, Southern Baptist; Dr. Claude Pritchard, Presbyterian U.S.; and Chaplain Roger Braaten, Director, Chaplain Service, VA, visit with Mrs. A. Ray Appelquist, wife of the Exec. Sect. of the GCC.



RIGHT: The Honorable Henry C. Schadeberg, Congressman from Wisconsin and Senior Chaplain in the Naval Reserve.



TOP: (left) Dr. Karl Olsson, on behalf of The General Commission on Chaplains, welcomes Rabbi Selwyn D. Ruslander, National Jewish Welfare Board. A citation was presented to the Jewish Welfare Board for many years of interfaith fellowship and cooperation in support of the chaplaincy.

TOP: (right) Dr. Olsson presents a similar citation to the Military Ordinariate of the Roman Catholic Church. Receiving is the Most Rev. Philip J. Furlong.

BELOW: Some of the wives of the head table guests seated at Dr. John McLaughlin's table. At left are Dr. and Mrs. Marion J. Creeger. Dr. Creeger is a former executive secretary of the Commission.





TOP: Dinner music was provided by the United States Air Force String Ensemble. Leader: Chief Master Sergeant Robert P. Horack, USAF.

BELOW: United States Army "Soldiers of Song" render a delightful concert at the Appreciation Dinner. Director is Chief Warrant Officer Ralph West, USA, and Conducting is Specialist Six Ronald Ware, USA.





TOP: The main speaker for the Appreciation Dinner was the Most Rev. Philip M. Hannan, Roman Catholic Archbishop of New Orleans (right). Archbishop Hannan spoke on the subject: "Needed: Dedicated Men of God." He was introduced by the Rev. A. Ray Appelquist, Exec. Sect. of the General Commission on Chaplains.

After the dinner the diners chat. (L to r) Mrs. Karl Olsson; Dr. Creeger; Mrs. Creeger; Dr. Olsson; and Mrs. Lawrence Fitzgerald.





At the 50th Anniversary Session of the General Commission on Chaplains, reports of chaplains' activities were given by the three chiefs and the director of chaplain service for the VA. TOP LEFT (l to r): RADM James W. Kelly, Chief of Chaplains, U.S. Navy; Chaplain Roger O. Braaten, Director, Chaplain Service, V.A.; MG Charles E. Brown, Jr., Chief of Chaplains, U.S. Army.

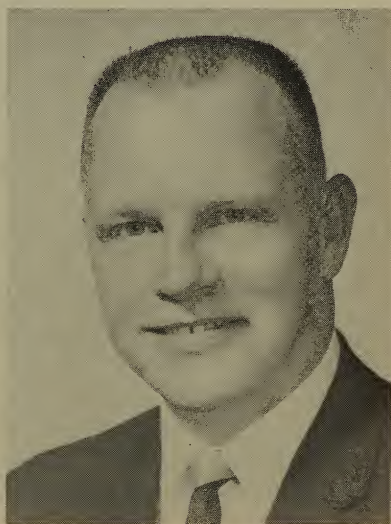
TOP RIGHT (l to r): Chaplain, MG, Edwin R. Chess, Chief of Chaplains, U.S. Navy; and the Rev. Henry Duhan of the United Church of Christ, a former chaplain.



Two beloved personalities very much interested in the chaplaincy over the years (l to r) are former Deputy Chief of Army Chaplains, George F. Rixey; and former Chairman of the General Commission, Dr. Willard M. Wickizer of the Disciples. Photographed at the 50th Anniversary Session of the GCC.



THE NEXT 50 YEARS. The new officers to launch the second 50 years are (r to l): Dr. Karl Olsson, Chairman; the Rev. C. Edward Brubaker, Vice-Chairman; the Rev. Walter F. MacGowan, Vice-Chairman; The Rev. James J. Alexander, Sect.; and the Rev. A. Ray Appelquist, Exec. Sect. Below (right) is the Rev. Wm. E. Flood, Treasurer (who was not present for the group picture). Below (left) are the two Commission staff members re-elected for two years: (r to l) the Rev. A. Ray Appelquist, Exec. Sect.; and the Rev. Lawrence P. Fitzgerald, Director, Dept. of Ministry to Armed Forces Personnel.



Editor's Notes

Church-Related Occupational Opportunities for Retiring Personnel of the Armed Forces

THE General Commission has been encouraged by the offerings received from chaplains and their chapel congregations in support of the "retirees" referral service. At present writing about twenty Army and Air Force units and installations have sent in nearly \$3,000 for the program.

These gifts are much appreciated as needed support and are received as a measure of the acceptance of the project. Additional designated offerings will be welcomed and will assist the Commission in determining the priority to give the program in the months ahead.

A sketch of the background of this project to which the Commission has devoted approximately twenty thousand dollars of its budget during the last three years seems appropriate here.

Twenty years after the beginning of World War II service personnel began to approach retirement eligibility in unprecedented numbers. These were the people who fought the war and stayed to make a service career for themselves.

In the early 1960's they were about to return to civilian life where the labor market was generally favorable. However, much was left to chance in bringing the man with skills and experience into contact with agencies and institutions that needed what he had to offer.

LITERATURE

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THE GENERAL COMMISSION ON CHAPLAINS
AND ARMED FORCES PERSONNEL
122 MARYLAND AVE., N.E.
WASHINGTON, D.C. 20002**

THE GOSPEL is communicated through the spoken word, the written word, and the living word. That the written word is tremendously important is attested to by the fact that God gave us the written word in the Bible. Today chaplains are eager for interesting, attractive, spiritually helpful booklets to use with their military personnel. So as time and budget allow, the General Commission produces appropriate leaflets and booklets. Inside this folder you will find an **ORDER BLANK** for all materials available through the Commission at this time. Prices are made to cover cost of printing. We will be glad to serve you.

ORDER BLANK

<i>Copies</i>	<i>Title</i>	<i>Price</i>
_____	Meet Your New Pastor—the Chaplain Introducing the chaplain and his ministry	100 for \$8.00
_____	Stay on That High Road Appeal to travel the road of high ideals	100 for 8.00
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_____	Say a Good Word Plea for Christian witness and evangelism	100 for 8.00
_____	How to Worship in a Strange Congregation Help for worshipers constantly on the move	100 for 8.00
_____	You Don't Have to Drink Convincing evidence that you really don't	100 for 8.00
_____	The Struggle for the World A penetrating analysis of the struggle between Communism and Christianity for the world	100 for 8.00
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_____	Protestants Believe Brief statement of our basic beliefs	100 for 5.00
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_____	Correspondence Courses on Religion Listing of correspondence courses on religion available through colleges and denominations	100 for 5.00
_____	The New Life How to become a Christian	each .30

<i>Copies</i>	<i>Title</i>	<i>Price</i>
	Christians Stand Guard Counsel to the new person going into military service	each .15
	Chaplain Service in Veterans Administration Hospitals The magnificent ministry of VA chaplains	each .15
	Why Didn't Somebody Tell Me? Pre-induction training guide for the local church	each .30 500 each .25
	Approach to Marriage Discussion of pre-marital sex relations; love; the girl you marry; forces threatening the home, etc.	each .35 100 each .30
	Sex, Love, Marriage and the Home "What Is Love?" "A Date or a Mate?" "A Christian View of Sex," etc.	each .20 100 each .15
	I Will Look Up Devotional booklet for hospital use	each .25 500 each .20
	A Book of Prayers for the Armed Forces	each .75 100 each .60
	Who We are , by Stanley I. Stuber Protestants: Their origin, their thrilling history, their beliefs, their place in the world scene today.	each .75 100 each .60
	Scripture Calendar: The Lord's Prayer Wallet-size calendar containing on one side "The Lord's Prayer"; on the other the yearly calendar with some dates to remember	100 for 3.00
	Scripture Calendar: The Ten Commandments Wallet-size calendar containing on one side the Ten Commandments; on the other the yearly calendar with some dates to remember	100 for 3.00

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THE LINK

THE LINK is your Protestant magazine for armed forces personnel. It is produced by the thirty-six denominations working together through the General Commission on Chaplains and Armed Forces Personnel. Annually, an Advisory Board of editors and field people from several of our denominations meets with the editor to plan the study articles which appear in **THE LINK** for an entire year.

The magazine is digest-sized, containing sixty-four pages each month—stories, articles, study materials, short pieces, humor, and several departments such as “Sound Off,” “Books Are Friendly Things,” “Discussion Helps,” “At Ease,” etc. The magazine aims to inspire, entertain, educate and transform.

Make the widest possible use of your magazine. Why not order enough copies to place one copy each month in the hands of every Protestant person or family in your unit?

IF YOU'D LIKE TO INCREASE YOUR ORDER, PLEASE INDICATE BELOW:

Please Increase Our Order For The Link to _____
copies per month. The **LINK** is priced to cover printing and mailing at 15 cents per copy.

In this general setting chaplains around the world began to report that many servicemen facing retirement were expressing an interest in devoting their remaining active years to welfare or church-related occupations. They spoke of their willingness to combine their military pension with a fair second income for the personal satisfaction of investing themselves in some humanitarian effort. The chaplains, in turn, conveyed this information to visiting clergymen and to civilian friends and church leaders at home.

Thus, in January 1961, a conference was held in Washington for the purpose of bringing together those interested in and able to set up and implement a referral system to bring together retirees and appropriate job opportunities.

This initial conference was co-sponsored by The General Commission on Chaplains and Armed Forces Personnel, under the leadership of the Rev. Dr. Marion J. Creeger, then Executive Secretary of the Commission, and Yokefellow Institute of Richmond, Indiana, with the Rev. Samuel Emerick, Executive Director. The conference was underwritten by a generous grant from the Lilly Endowment, Inc., of Indianapolis, Indiana. The convocation was called The Brent Conference, memorializing Bishop Charles Henry Brent (1862-1929) who had served as senior chaplain to the A.E.F. in Europe under General John J. Pershing. The Brent Conference accomplished the exploration and laid the groundwork for the present retirees referral program.

The first few years' experience showed that in addition to the distinguished persons and agencies originally participating other groups had a natural and vital interest in the effort. Greater effectiveness could be expected from a broader, all-faith base of participation and the involvement of additional government agencies and offices.

To accomplish this, the General Commission on Chaplains and Armed Forces Personnel sponsored another conference, February 18, 1964, in Washington, D.C. The broader base of this second conference included representatives of the National Catholic Welfare Conference, the Jewish Welfare Board, the Department of Defense and Labor, and numerous other agencies. A continuing committee was established and currently meets annually to coordinate and monitor the program. Several thousand retirees have been assisted.

Long lists containing thousands of jobs are now kept current by the three coordinating agencies whose names and addresses are listed below.

It is emphasized that this is a referral function rather than an employment service. The retiree and the interested employing agency deal directly with each other. Information and leaflets are available and inquiries are welcomed by the following:

CATHOLIC—

National Catholic Community
Services
Personnel Department
1312 Massachusetts Ave., N.W.
Washington, D.C. 20005

JEWISH—

National Jewish Welfare Board
Director of Community Services
145 East 32d Street
New York, New York 10016

PROTESTANT—

The General Commission on Chaplains
and Armed Forces Personnel
122 Maryland Avenue, N.E.
Washington, D.C. 20002

—A.R.A.

QUOTES

Pray not for lighter burdens but for stronger backs.—Theodore Roosevelt.

If a man has any religion, he must either give it away or give it up.—Bishop Whately.

He who knows the Bible and nothing else is better educated than he who knows everything else and does not know the Bible.—Wm. Lyon Phelps.

Prayer is the key of the morning and the bolt of the night.—Henry Ward Beecher.

Christianity has not been tried and found wanting; it has been found difficult and not tried.—G. K. Chesterton.

Be sure to put your feet in the right place, and then stand firm.—Abraham Lincoln.

Mankind divides itself into two classes, benefactors and male-factors.—Emerson.

The truest end of life is to know that life never ends.—Wm. Penn.

Two things stand like stone: Kindness in another's trouble; courage in your own.—Abram Lindsay Gordon.



PREACHING CLINIC

JAMES T.
CLELAND

50 (Not Out)

HAVE enough of you been stationed in Britain, or in what once was its Empire, to know the implication of the above title? It is a cricket term—cricket that English (and I don't mean "British") invention which is both a game and a point of view. There are eleven players on a side (team) and the side is dismissed in an inning when ten of the eleven are "out"—and any batter may be "out" in nine different ways. The eleventh man "carries his bat," and besides his score are the parenthetical words: "not out." Are you completely confused?

Well, the "50 (Not Out)" at the head of this column refers to the surprising fact that I have written fifty

articles under the heading "Preaching Clinic," since the first one in December, 1957, and I'm "not out"—yet. I'm not only carrying my bat, I'm still "at bat" every two months. (That statement may be the end of me, though I'm not sure which of the nine different ways of being "out" will befall me. And that is enough for that analogy.)

Your editors are allowing me in this article to look back over the fifty so that I may reflect upon and share with you what I have been trying to do in these columns. Here are some of the ruminations which governed me. Basically I wanted to talk with you about the things I wish someone had told me, when I first began to preach with any

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

regularity. There were no classes in homiletics at the Divinity school of Glasgow University when I was a student. The assumption seemed to be that if one had a call from the Lord to preach, he would automatically be able to do so. Sometimes the conjecture was true—sometimes.

So I worked on various aspects of the homiletical task and I soon realized that something would have to be said about the Order of Worship. Why? Because the sermon is an address *set in worship*. Ritual (or should it be liturgy?) is the till-death-us-do-part partner of homiletics in the Service of Worship. If I were to be reincarnated in a university situation similar to the one I am now in, I would hope that the teaching half of my academic title would be “Professor of Worship” rather than “Professor of Preaching.”

As I began to group the articles under holding company titles, I ran into one snag: some fall under more than one descriptive category. That is because I usually ask three questions of the raw material being worked on: Why? What? How? Content (What?) is often linked with method (How?), e.g. in re the Christian Year; or Liturgy (How?) is tied up with intention (Why?), e.g. in re the Offering. Or, to come at it another way: three articles on Biographical Preaching deal, separately, with content, homiletical theory and personal attitude. So I have subsumed the articles under headings which denote the *primary* emphasis in each case. There are eight categories. The parentheses following the recalled titles (e.g. 19:2) refer to

the volume and number of the issue of THE CHAPLAIN—Vol. 19, No. 2—in case you wish to do any research. Come with me on a reflective journey.

I. ATTITUDE (2 articles)

Here the thought was centered on the minister's attitude to his job as the leader of corporate worship. In “The Final Preparation” (19:4) it was suggested that the sermon might lie on the common table throughout the closing hours of Saturday and the early hours of Sunday as an offering to God, a sacrifice which transforms the table into an altar, the manuscript being a priestly sacrifice to God. It was recommended that somehow the minister be given a time of quiet to prepare his spirit in the thirty minutes before the service begins. It is possible.

The third essay in this long series was on “The Sermon as Penance” (15:2), which pleaded for such an appreciation of the gospel, such an understanding of oneself, such care in preparation that the sermon would never be dull, boring, a weariness to the flesh, a Protestant form of “satisfaction,” accepted as such by the pew.

II. CONTENT (13 articles)

The largest number of columns rightly dealt with the stuff of God's news which we are supposed to preach. “An Easter Meditation” (21:1) focused on the birthday and victory of our faith. “Aldersgate” (21:2) discussed conversion (from, by and to), as exemplified in John Wesley. “On Saying ‘Thank You’” (20:4), written almost in anger because of a caustic

criticism received from a member of the Editorial Advisory Council, reminded me that thanks-giving is *the* glad, embarrassed response to grace: "grace and gratitude are the very center of our religion."

Moreover, thanksgiving has a horizontal as well as a vertical direction. The intimate relationship between theology and ethics, between doctrine and conduct, may be seen in the kinship between two conjunctions: "Therefore and Because" (20:1). Theology, *therefore* ethics; conduct, *because* of doctrine. These two conjunctions "keep our 'spiritual' preaching from being suspended in mid-air, and our 'moral' preaching from being the fretful comments of one of God's angry men." "Bethlehem and Bedlam" (21:6) suggested that Bethlehem is located in Bedlam, and proclaimed that God so loved Bedlam that he sent his Son there. He had never sent him anywhere else. He never sends us anywhere else. "Biographical Preaching" (23:2) dealt with two twentieth-century Christians to support the thesis that the Word must still become flesh and dwell among us if people are going to see God. This was also the theme of "A Book for Christmas" (19:6) which retold Ernest Gordon's saga of the rebirth of faith in a Japanese prison camp at the River Kwai.

Three meditations on the parable of the Prodigal Son were the substance of "A Theme for a Retreat" (23:5) and "The Other Nine Commandments" (21:4) was an exegetical reminiscing about the commandments, omitting the fourth, which had been dealt with

by itself (20:5). "The Soldier's Bible" (18:4) has a look at the biblical material which deals with war and refugees and camp followers and the Red Sea medal and weapons—and chaplains. We belong to the church *militant!* "Denominational Ecumenicity" (16:3) was a required performance, reacting to an article, a good one, on "We Can Preach Doctrinal Sermons." It looked once again at "denominational" qualifications and "Protestant" demands, the relation of love to truth, at the flat fact that all preaching should be doctrinal, latently if not always patently.

"My Last Sermon" (18:5) ought to be the heart of the good news which has kept the spiritual blood circulating in the individual who is about to preach his final sermon. It may well have been his first sermon, and the thought underlying *all* the others. It should be "My Always Sermon." One article, "Doctrine of Man in Fiction" (17:1), suggested that contemporary novels were resources for sermons, often supplying the Word of the World, but sometimes offering us the Word of God, in our own day and generation.

III. HOMILETICAL THEORY (11 Articles)

It was inevitable that columns on theory should be almost as frequent as those on content; stuff and structure and style are wedded—for better or, sadly, for worse. "Three Sermonic Tests" (21:5) asked three basic questions of any sermon: Is it based on God's news? Is it positive, in the

double sense of affirmative and practical? Is it, in its contemporary application, an interim solution? "Caveats In Re Biographical Preaching" (23:4) reminded us of the contemporary situation; of the need for careful preparation; of the place of the disciplined imagination; of the congregation's listening capability; of the value of a series when there is too much stuff for one sermon.

Two early columns—"The Hearing Of the Word" (15:3) and "The Catcher In the Pew" (16:1)—stressed the congregation's rightful part in the preaching of the Word, turning the sermon into dialogue despite its monologic form. A great pitcher needs a good catcher. Do we think of that when we prepare our sermons? Are our ineffective homilies wild pitches or passed balls? What can we do about this essential—even blessed—partnership? Well, to change the metaphor, we in working on the sermon could "Go for the Jugular" (15:4). We could concentrate on the vital central truth of the Word, ignoring the trivia, focusing on one major idea for one specific sermon.

The sixth article and the fiftieth dealt with that: "The Primer" (15:6) and "Some Primers" (24:4). I tried to show how pure water begins to flow from the old homiletical pump. Every preacher should have a folder labeled "Primers."

My first column "The Sermon That Failed" (14:6) was a post-mortem examination of a homiletical effort which was not delivered to the pew, but "just fell off the edge of the

pulpit, with a dull thud." What happened? The introduction was soporific. It began uninterestingly. It didn't start where the congregation was. So the hearers didn't hear, because they didn't listen. And that was my fault. If one loses the congregation in the introduction, one almost never gets them back.

One of the central emphases of the Duke theory of preaching is on the patterns of the sermon, various ways of constructing the homily. Yet I have written but one article on this subject: "Patterning a Biographical Sermon" (23:3), where two patterns were explicated: the Textual Expository, and the Topical Expository (3): Ladder. Why haven't I dealt with other patterns? It may be because I thought of writing a book on the subject, discussing the theory and giving sermonic examples of each pattern. Perhaps, you'll hear more about this soon, in a succession of columns.

The matter of illumining the proposition was discussed in "A File of Illustrations" (21:3), which was a reply to a letter calling for help from a pastor in Brazil. It deals primarily with the methodical storing of illustrations for instant use. The remaining article on homiletical theory looked at the difficult matter of "The Title" (19:3). I do not like catchy titles. They are hard for me to invent, and they over-advertize the place of the sermon in an Order of Worship. But I did offer criteria, negative and positive.

IV. RITUAL (8 articles)

Ritual is the planned order of the service of corporate worship, the thought-out procedure which enables the congregation to glorify God, to enjoy him, to return to the world to serve him. It involves the preaching of the Word, but it also involves much more. There are occasions when a spiritual free-for-all is not only admissible but inevitable, even desirable, e.g., a prayer meeting. But I concentrated on the eleven o'clock service, the "great" service—even if it comes at 9:00 A.M. or 7:00 P.M. Two successive articles focused on weaknesses in the implementation of the ritual as experienced in our Duke Divinity School daily service: "Well-Intentioned Carelessness (1) (2)" (20:2 and 3). They commented on the Call to Worship; the Versicles; "You" and "Thou" in the prayers; Amen, which belongs to the congregation; the introduction to and the conclusion of the Reading of the Word; the difference between an Ascription and a Benediction. "Prayer: Set? Extempore? Free!" (22:6) discussed three different kinds of praying. "Good Christian Men, Rejoice!" (23:6) was a plea for an appreciation of the important place of congregational singing as the proclamation of the good news—and not only at Christmas.

"Aye There's the Rub-ric" (22:2) discussed the necessity of authorized directions governing the conduct of worship, carefully prepared, clearly enunciated, appropriately placed. They are essential—printed or spoken—in interdenominational services. Moreover, they may even be primers for

sermons!

The monetary collection was discussed in two successive columns: "The High Spot In the Service" (19:1) and "The Offering" (19:2). I came out for the offering as *the* high spot in the service, the response of the worshipers once again to the good news, the symbolic re-dedication of the people of God. I still think it is—not as a Scot but as a Christian. So do some others—but not all. It should follow, rather than precede, the sermon. Let me confess that it doesn't in the Duke Chapel, for I am a Dean with responsibility but no power. "A Conclusion to the Sermon" (19:5) suggested that the fitting ending was the prayer following the sermon, whose content could be the sermonic proposition in "collect" form. That is a form of prayer easily mastered—it has five parts—and a very present help when one is suddenly called on to pray in public. These eight articles were an effort to show the tremendous importance of the ritual in which the sermon is set.

V. THE CHRISTIAN YEAR (7 articles)

It was inevitable that something should be said about the Christian Year or the Church Year, that arranging of the Sundays "for the commemoration of our Lord's life and work, and for the remembrance of great events in the history of the church and the setting forth of the Christian life." Recognizing that not all of you are accustomed to this pattern, I suggested a simple division

of the ecclesiastical year in "Three Birthdays" (20:6): Christmas, the Birthday of our Lord; Easter, the Birthday of the Faith, Whitsunday, the Birthday of the Church. Moreover, we make ready for these natal days in the preceding Sundays. Then it dawned on me (some time later!) that we have post-natal Sundays, so another article was born: "The Follow Up" (22:3).

The other five articles under this heading dealt with specific days: "Preaching at the Christmas Season" (16:6); "On Keeping Lent" (24:1); "A Good Friday Service" (23:1); "All Saints' Day" (22:5); "'Occasional' Preaching" (15:1) which focused on Thanksgiving Day as a "f'rinstance." I don't know your reaction to this category, but I enjoyed writing these articles as much as any of the others.

VI. THE CHILDREN'S SERMON (3 articles)

The matter of preaching to children as a legitimate part of the week-by-week order of worship was discussed in "A Children's Sermon—?" (16:4) with a thesis antithesis, synthesis development on the question of the "child" being in church at all at the regular service. The conclusion was that he should be, part of the time, during which a sermon geared to his age-group should be delivered.

That decision entitled me to write a second article "The Children's Sermon" (17:3) in which a childless man who never preaches such a sermon told you how to master the art. "An All Hebrew Eleven" (22:4) was a helpful (?) article on a Fall series of

sermons for football enthusiasts who chose from the wide range of the Old Testament a group of stars to play at Armageddon in the Milk and Honey Bowl. I think I'll leave this subject for good because it is not my cup of tea.

VII. RESOURCES (3 articles)

This was a sharing with you of the books which are constant and necessary companions to me in my work as a leader of worship. "First-Class First Aid" (17:4) commented on a thesaurus and a dictionary of synonyms, and Fowler's *Modern English Usage*, and two encyclopedias on American history and world history, plus a good atlas. These books are always within arm's reach of my desk, and in constant use. They are the sermon's secular allies. "*Vade Mecum*" (18:3) which means "Go with me" turned to theological and spiritual allies which will be aid and assistance to you even when you must travel light: a handbook of Christian theology, a book of prayers for private devotions, an anthology of readings which may be primers for sermons.

"An Evening With Bartlett" (18:6) was a list of suggestions of why and how to use his famous *Familiar Quotations* and what citations had given my homiletical imagination a fillip—from folk like Sir William Osler, Robert E. Lee, Nietzsche. That's a volume I would like to have with me on a long sea-voyage or in a prison camp. Looking back over them, I still stand by my selections.

VIII. PERSONAL (3 articles)

Finally, brethren, there were three personal articles. Two were written out of desperation because the deadline for the typescript drew near and I had nothing of major importance to say. "Potpourri" (17:6) was made up of reminiscences of a European trip in Scotland with my family and in Germany with the Army. "Home Thoughts From Abroad" (22:1) grew out of a similar sojourn overseas, but it concentrated on the importance of the layman, and on the theological implications of the raw bleakness of normal Scottish weather. The third personal article was reflections on a major illness which was leading to serious surgery: "On Breaking the Fourth Commandment" (20:5). It was dictated from bed. All my life I had forgotten about the command to rest one day in seven. I am still paying

for this breach of the Mosaic Law—and I am still breaking it. Your columnist is a fool.

So there's the story of the Clelandian "Preaching Clinic." There are lacunae in the series, but I had no systematic plan of writing a textbook on preaching theory. There is still raw material in THE CHAPLAIN folder: "Humor In the Sermon," "What Makes a Sermon Boring?," "The Reading of the Word," "Shut Up!," "An Advent Series," "Ceremonial," "Illegitimate Patterns," If the title of this article is true, then I shall be batting again. I hope so. I hope you hope so. Thank you for giving me such good innings. It has been fun as well as work. Maybe they go together in the ministry. I may not be a pillar of the church, but I am a column (or two or four or more) in THE CHAPLAIN.

END

QUESTIONS . . . QUESTIONS

Questions That Bother Me by LAWRENCE P. FITZGERALD. Judson Press. 1967. 94 pp. Paperback \$1.95.

I took leave of my lunch hour, retired to my room, and read this book at one sitting. I am terribly—impressed! By the scope of topics covered, by the freshness of style and the absence of clichés, by the excellent use of illustrations including personal ones such as "my middle son," and "I'm the only one left in a family of seven," by the sort of questions included which are ones the reader might conceivably ask, by the simplicity of so many statements ("heaven is where Christ is"), by the skillful use of statistics such as in the topics on smoking and drinking, by the relevancy to the hour such as "Petting," "Who Am I?" "What Is Life?"

A splendidly written book that will help many a young person I am sure along the road of life.

—LCDR Dave W. Plank. CHC, USN, of the U.S.S. *Hancock*.

Bibles to the Military

The War of 1812

The year was 1812—four years before the American Bible Society was organized. There was a war going on in the American Colonies. A young man by the name of Samuel J. Mills—later chief organizer of the American Bible Society—set off on horseback from Torrington, Connecticut, to survey the Bible needs of the western frontier.

In Ohio, John Schermerhorn joined him and together they worked their way through Ohio, Illinois, Indiana, into Kentucky and Tennessee.

At Nashville they met General Andrew Jackson, who invited them to travel with his army by boat down to Natchez. The first indication of the soldier's need for the Bible came when:

During the 36-day river journey the officers of the Tennessee Volunteers donated more than \$100 for the Tennessee Bible Society.

From Natchez they proceeded by flatboat to New Orleans where Mills was appalled by conditions. Feeling that results could be more quickly accomplished by organizing a Bible Society than a church, they visited the most prominent and influential civic leaders.

The New Orleans Bible Society was organized in response to a call signed by Governor Claiborne and twelve legislators. Mills returned to the East to collect more Bibles.

In August, 1814, with Daniel Smith of Natchez, Mills set out again—this time with a wagon loaded with French Testaments, 500 English Bibles and 1,500 tracts. Other supplies were sent ahead.

In February, 1815, at Natchez they learned that the British had been defeated and Mills went on to New Orleans, arriving a month after the fall of the city.

Editor's Note:

In November, 1817, a grant of 65 Bibles was made by the American Bible Society to the United States Navy corvette *John Adams* for its crew. In view of this 150th anniversary of its initial gift of Bibles to the military, and the beginning of its vast distribution program for the armed forces, the Society proposed to the U.S. Post Office that an appropriate commemorative postage stamp be issued. The following material was a part of the supporting documentation sent to the Postmaster General.

Here in New Orleans, Mills distributed Scriptures to the prisoners of war, and to the sick and wounded in the hospitals.

Just one year later, in May, 1816,—largely through the efforts of Samuel Mills, the American Bible Society was formed. Within a year, the first move was taken by the new ABS to supply Scriptures to this country's servicemen.

The Marine Bible Society of New York was founded March 12, 1817, and promptly became an Auxiliary of the American Bible Society.

The principal function at this time was to encourage such Societies and to make grants of Scriptures to them for distribution;

The first of a series of grants that was maintained throughout the Society's entire history thereafter was made in November, 1817. This was a grant of 65 Bibles to the United States Navy ship *John Adams* for its crew. This was a corvette of 24 guns.

When the ABS was first organized in 1816, one of its vice presidents was the Hon. Smith Thompson, then Chief Justice of the New York State Supreme Court. In 1820, he was named Secretary of the Navy. When the American Bible Society offered to provide Scriptures to Navy personnel and requested an estimate of the needs, the Hon. Thompson wrote:

Upon a full consideration of the subject, and believing it to be the intention of the Committee, to extend the knowledge of the Gospel equally to all, I have thought proper to suggest, that the first supply should be equal to the whole number of Seamen and Petty Officers actually employed; which is about three thousand five hundred;—the number which may be required annually afterwards, to supply losses, or deficiencies, will probably not exceed three hundred.

It was about this same time, 1823-1825, that the first recorded supply of Scriptures was granted to the Army of the United States "who are stationed in remote parts." These were for the men stationed on the

western frontier, fighting Indians and providing safe conduct to the pioneers.

1832—the Indian War!

In the decade between 1830 and 1840, the Army was relatively small and had not made the impression on the country that the Navy had. But grants, while few, were important, as indicated by this letter from a chaplain at the recruiting station on Governor's and Bedlow's Island in the harbor of New York:

During the past year I have been permitted, by the goodness of God, and through the bounty of your Society, to distribute as many as 1200 Testaments in various languages, and 100 Bibles, to the soldiers stationed on Governor's and Bedlow's Island, in the harbor of New York. I have been informed by the officers that it is not an uncommon occurrence for half a dozen of soldiers to assemble in the open field, or on the parade, and listen to a soldier in the midst, who reads from the Scriptures, the words of eternal life.

The soldiers who were called by the voice of their country into the dangers of actual service, under the command of General Scott, on the Northwestern frontier, were affectionately visited the day preceding their march to the Indian war, and all who were destitute were furnished with Testaments or Bibles. . .

Thus, in 1832 the American Bible Society for the first time actually provided Scriptures for servicemen who would be engaged in battle.

During this period the waterways in and around the American colonies were busy with the peacetime duties. To provide the boatman and numerous emigrants who passed Utica, New York, alone, a Rev. James B. Shaw requested 250 Bibles and 200 Testaments. He wrote:

I have ascertained that very many of the boats which pass this place are destitute of the Word of God. There are from 1,200 to 1,500 boats, it is estimated, that float upon this long line of waters, exclusive of rafts and packets. These boats employ from 8,000 to 10,000 hands, and convey from 150,000 to 175,000 emigrants and passengers. . .

As peace settled over the colonies, the American Bible Society's distribution of Scriptures to the Army and Navy remained consistent.

Then, in 1846, Came the Mexican War!

The first mention of supplying the Army with Bibles in the decade between 1840-1850 appears in the ABS Annual Report of 1842. At that time the Army in comparison to the Navy was small. However, within the next few years the Army was greatly increased as troops were assembled to wage the Mexican War in 1846.

The immediate cause of the conflict was the annexation of Texas and the resultant dispute over its southern boundary. The concern of the American Bible Society during the War, however, was not only the distribution of Bibles to our armed forces, but also the continued supply of Bibles to the Mexicans.

Within Thirteen More Years—the Civil War!

The Civil War and its resulting chasm between the North and South, also brought a physical split in the efforts of the American Bible Society.

In order to supply the troops of both sides with the Word of God, the American Bible Society arranged a “truce of God” so that Scriptures could be sent across battle lines.

... send us as soon as possible at least 25,000 Bibles and 75,000 Testaments.

Send the Bible of the smallest size and of the most portable form.

Thus was the Soldier’s Testament—a vest pocket edition, of the New Testament—published by the American Bible Society so that the soldiers could carry a word of hope into battle.

Portable Scriptures were vital since most of the men of this nation were embroiled in a battle that kept them continually on the move. This was only one of the thousands of shipments made by the American Bible Society throughout both the North and South, and yet while the Soldiers’ Testaments were small and compact, their impact was of vast proportions.

However, while most shipments were made in vast quantities, there were many individuals who wrote to the ABS for their own copies.

A little past midnight one October about one hundred years ago, a young man sat beside a fire on Picket Post between Sharpsburg and Williamsport, Maryland, and wrote to the American Bible Society requesting “a small Bible, till we receive our pay.” He had lost his, he said, in “our shameful and disastrous retreat from Centreville.” His letter:

How different it is, to be on picket now, to what it was a year ago. Then we had to watch as if looking for and expecting an attack from Indians, then, every rustle of the corn stalks, at night, would make a man’s heart, as it were, leap into his mouth, then a man could not show himself, without being fired at, but now, I sit by a large fire, in full view of the rebels on the opposite side of the river, and in the day time we sit and watch each other, just as careless as if we were friends instead of being mortal enemies... We sometimes meet on an island in the river and converse...

By the time the Civil War was over in 1865, tremendous numbers of Scriptures were provided for the men in the armed services:

Picket and embargo lines went down before the zeal of this holy enterprise, until some 300,000 Bibles, Testaments, and Gospels passed from New York

through the firing lines to the Southern soldiers. Northern troops received their Scriptures more easily. Even prisoners of war in Northern states were issued over 35,000 volumes of the Scriptures.

During the latter half of the sixties, the seaports on the Atlantic and Pacific coasts, on the lakes and navigable rivers and on the numerous canals of this country, Scriptures were continually being distributed to seamen.

The Navy has been reached chiefly at Navy yards and stations, through local Bible societies, chaplains, and "pious" officers and the Christian Commission.

It is impossible to give any full or accurate statistics of this interesting branch of our work, but the general statements just made are abundantly sustained by the reports which have come to us. Our direct grants for sailors have been 24,999 volumes.

The Spanish-American War Strikes in 1898!

Although there is no complete summary of the American Bible Society Scripture distribution during this period, it was recorded, however, that the Scriptures were provided for various camps and hospitals and, in 1899, the statement was made that...

... nearly 75,000 volumes were sent to the front.

The records of the American Bible Society for that period reveal that:

Emergency action during the Spanish-American War of 1898 was taken in stride. It became a matter of comment from the Spanish side in Cuba that a copy of a gospel or a Testament was likely to be found on the body of a dead or wounded or captured soldier...

In 1918—World War I!

It was just prior to the entrance of the United States into this war that the American Bible Society published the first khaki and Navy blue bindings for the men of the Army and Navy.

The American Bible Society from April 6, 1917, to April 5, 1918, issued 2,231,831 Bibles, Testaments, and portions in special khaki and Navy blue bindings for the men of the Army and Navy.

In September, 1918:

The ABS had supplied 10,000 Testaments for the men at Great Lakes Naval Training Station.

At this same time, Scriptures were being distributed to Army and Navy hospitals... there were desk Bibles for chaplains, and there were library Bibles for Army camps and patrol boats...

As soon as the wounded men of our Army and Navy began to arrive in this country, and debarkation hospitals were established for their reception, the ABS wrote to the officers in charge of these hospitals, offering to supply them with all the Scriptures that might be needed. . .

For the year ending December 31, 1919:

The total thus far recorded as distributed by the ABS during the war among the forces engaged is therefore 6,808,301.

The Early 1940s'—World War II!

With World War II came new areas for Scripture distribution. Out of this war grew a new feature of distribution, unknown at any time before in the world's history. Under the leadership of the American Bible Society, Testaments or Gospels and Psalms became a part of the standard equipment on the life-boats and life-rafts of American naval vessels and aircraft, of our Flying Fortresses and our Merchant Marine.

A Chaplain recently asked one of the men who was packing life rafts that go on our medium bombers if he could wait a day or two for the arrival of Testaments packaged in water-proof jackets. He replied: "Chaplain, I have to. I have been ordered not to pack these rafts until a New Testament goes in each one of them."

And, from the War Shipping Administration came the story of one group of five young men who had spent four days in a life-boat after their ship was torpedoed and sunk in the Atlantic.

They found in the storage compartment a Testament in a water-proof jacket which was the only reading material in the life-boat. The five men all took turns in reading, and a religious service was held each day.

The seaman who told of this experience was the proud possessor of this little book and he expressed gratitude to the Society for having made provisions for supplying their testaments.

It was at this point of war (1944) that more than 40,000 such books had been tucked away in the compartments of life-boats and rafts and many more were being required.

From July, 1940, to December, 1945, the following Scriptures were distributed to the U.S. Armed Forces:

455,521 Bibles . . . 4,407,005 Testaments; 2,558,384 Portions—for a total of 7,420,910 Scriptures!

From 1950 Through 1953—the Korean War!

The grants of the American Bible Society to the United States Army from 1950 through 1953, the period of the Korean War, were enormous—444,558 Bibles; 1,324,755 Testaments; 2,107,834 Portions—for a total

of 3,877,147 Scriptures.

In July, 1952, it was reported:

Chaplains distribute the Scriptures furnished by the American Bible Society to men and women in hospitals, sick bays, brigs, prisons, after divine services, in the quiet of the chaplain's office, in the rest areas after a long march, in foxholes, gun positions, prison camps and native villages in far away places.

Again, new methods of distribution were found to reach men stationed in remote positions:

On Thanksgiving Day a chaplain dropped packages from a plane to men at a dozen lonely outposts. The packages contained turkey with all the trimmings, letters from home, and Bibles.

On March 24, 1959, the Following Note was Recorded:

For the first time since it began donating Bibles to the Navy in 1817, the American Bible Society extended its distribution to the U.S. Submarine fleet.

These Scriptures were dubbed: Sub-borne Bibles.

And Today—In Vietnam!

Since the beginning of the conflict in Vietnam, the American Bible Society has been in constant touch with the armed forces. During 1966 almost 30,000 copies of the Scripture have been sent to the chaplains and an acceleration of these requests is expected.

When this confrontation in Vietnam is over, the ABS will continue its own battle to reach every man, woman, and child both in and out of the armed forces . . . people all over the world of every country . . . in its ever expanding effort to bring the Scriptures to the world and peace to this earth.

END

AT YOUR SERVICE

Calendar Cards for 1968. For several years now The General Commission on Chaplains has made available a small calendar card, wallet-size, with a favored Scripture passage on one side and the calendar for the year on the other. This year two will be available: One with "The Lord's Prayer"; another with "The Ten Commandments." This year these sell for \$3.00 per hundred to cover printing costs. Order from THE LINK, 122 Maryland Ave., Washington, D.C. 20002. Specify how many of each card.

GOOD NEWS for MODERN MAN



WORLDWIDE BIBLE READING
WEEK to THANKSGIVING

NATIONAL BIBLE WEEK
OCT. 15-22

CHANGE IN WBR PROGRAM

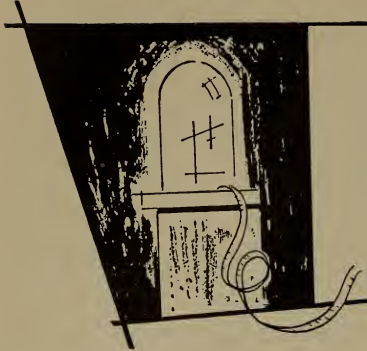
As indicated, the Worldwide Bible Reading Program will begin National Bible Week, October 15-22, and continue until Thanksgiving Day, November 23. American service personnel scattered throughout the world and their families in the United States will share scripture reading as they have during World War II, the Korean Conflict, and Vietnam.

The American Bible Society will again make available without charge to chaplains in the military: bookmarks listing selections, bulletin inserts with responsive reading, and 4-color posters. ABS will pay airmail charges so that you will have them on time. Order the quantity needed from

American Bible Society
P. O. Box 4084
New York, N.Y. 10017

During a special ceremony marking the 150th Anniversary of free scripture distribution to the U.S. armed services by the American Bible Society, ABS President Everett Smith (2d from right) presented a sailor in the naval uniform of 1817 a King James Bible of that year, which will be placed in the naval archives in Washington. L-R: RADM George R. Luker, USN, holding a special copy of *Good News for Modern Man* (New Testament in Today's English Version); 2/C Ralph L. Dial, USN; President Smith; RADM James L. Kelly, Chief of Naval Chaplains. Since 1817 when the program began, almost 50,000,000 scriptures have been distributed to military personnel.





NEWS ROUNDUP

On June 13, Chaplain (MAJ) **Ambrosio S. Grandea** died in an Air Force Hospital in the Philippines of wounds received in Vietnam. He was injured while conducting religious services in the field at Chu Lai, where he was serving with the 25th Division.

Grande was born in the Philippines and came to the United States in 1950, and became a citizen in 1957. He entered the Army in 1960, and served in Germany and Fort Campbell, Ky., before going to Vietnam in 1966. He was buried at the Arlington National Cemetery on June 20.

His survivors include his widow, Jacinta, and his parents, The Reverend and Mrs. Andres G. Grandea of the Wesley Memorial Church, Catonsville, Md.

The Reverend **Marshall C. Dendy** defeated his third cousin by a single vote to become moderator of the Presbyterian Church in the U.S. Dr. Dendy has been executive secretary of the church's Board of Christian Education in Richmond, Va., for fourteen years. The new moderator has been a member of The General Commission on Chaplains for several years.

The new editor of *The Upper Room*, widely used devotional booklet, is the Rev. Dr. Wilson O. Weldon. He succeeds the Rev. Dr. J. Manning Potts. Dr. Wilson is a 56 year-old native of Camden, S.C. He graduated from the University of South Carolina but has spent most of his ministry in the Western North Carolina Conference. He is also a graduate of the Duke Divinity School. *The Upper Room* has a circulation of more than 3,000,000 copies.





DEATH OF CHAPLAIN SHILLING

CAPT John H. Shilling, CHC, USN, 61, died of cancer on 25 March at Balboa Naval Hospital, San Diego, Calif. He had retired from the Navy two days earlier after a 25-year career.

Chaplain Shilling joined the Navy in 1941. He served on the battleship *Colorado* and was stationed with the Marines at Eniwetok and in the Russell Islands. During the Korean War, he spent 19 months aboard the aircraft carrier *Philippine Sea* as senior chaplain.

A Methodist, Chaplain Shilling received his divinity degree from Taylor University in Indiana. He also held a master's degree from the Univ. of Mich.

A strikingly successful chaplain, Sect. of the Navy Paul H. Nitze cited him for "contributing markedly to the spiritual development of the men and their dependents."



U.S. Army Chaplain (LTC) Gordon E. Hutchins (left), 1st Logistical Command (Vietnam), briefs his new senior Chaplain (COL) Edward M. Luetngen. Approximately 88 Log chaplains travel throughout South Vietnam to provide spiritual guidance to the men who supply combat forces. The staff chaplains coordinate religious activities to insure coverage of all 640 1st Log units not having assigned chaplains.

Chaplain (COL) Joseph R. Andrews, post chaplain at Fort Benning, Ga., introduces Hans Erman of Atlanta, guest speaker at banquet, Jan. 30, initiating the annual Trifaiith Religious Education Workshop for 200 volunteer teachers and administrative personnel who assist with the chapel training programs of the Catholic, Protestant, and Jewish faiths. Erman is exec. dir. of the Atlanta Bureau of Jewish education.





GRADS, U.S. NAVAL CHAPLAIN SCHOOL

21 April 1967

First row: (l to r): LTJG James Roy; CAPT R. G. Hutcheson, Jr., Asst. Officer in Charge; CAPT Robert W. Coe, Jr., Officer in Charge; LT Gene R. Okeson.

Second row (l to r): LT Lawrence C. McAuliffe; LTJG John R. Fiol; LTJG William D. Weaver; LT George J. Evans.



Ch (LT COL) John F. Denehy (right) is the new commandant of Air University's Air Force Chaplain School. He succeeds Ch (COL) Delvin E. Ressel who retired from active duty in May, 1967. The new commandant entered the Air Force in 1950. In addition to various assignments in the U.S., he has completed overseas tours in Europe, Japan, and Bermuda. Prior to his assignment to the Chaplain School, Ch Denehy served in the Personnel Div of the office of the Chief of Air Force chaplains.



A big day in the life of the Hines family when Daddy became a chaplain. Chaplain (LTC) Donald M. Covington, Asst. 3rd U.S. Army Chaplain, administers the oath of office to Chaplain (CPT) Thomas H. Hines of Atlanta, Ga. Proudly looking on are Mrs. Hines and the children. After Chaplain School, Chaplain Hines' first duty station will be Fort Knox, Ky.

Dr. V. T. Jordahl (1), retiring Dir. of Service to Military Personnel of the American Lutheran Church, and his successor, Chaplain O. Ingvaldstad, Jr., who recently retired from the Navy Chaplain Corps after 24 years of active duty. Approximately 130 active duty Army, Navy, and Air Force chaplains of the American Lutheran Church will be represented by Chaplain Ingvaldstad.



The U.S. Military Academy at West Point saw the swearing in of a new chaplain, as CAPT Richard Welch (right), gives the oath of office to his pastor, the Rev. James Lupton, pastor of the Union Presbyterian Church in Newburgh, N.Y. Looking on are Chaplains Kermit Johnson and Porter Brooks, post chaplains at West Point.

In March Chaplain Joseph A. Howland signed a new three-year active duty agreement with the Navy. On his left is LCDR Anglim and on his right LT Bramwall, both of the Naval Supply Center, Bayonne, N.J. The Navy Chapel at Bayonne has now become The Armed Forces Chapel and Chaplain Howland is the chaplain.





Chaplain (COL) Gerhardt W. Hyatt, Missouri Synod Lutheran, is now the Director, Personnel and Ecclesiastical Relations, in the office of the Chief of Army Chaplains. He replaced Chaplain (COL) Donald W. Helm.

Chaplain Hyatt was born in Canada and attended school there through college. However, he took his seminary training at Concordia in St. Louis. He was ordained to the ministry in 1944 and entered military service in 1945. During WW II, he served in Asia and later he also was in the Korean War.

He is married and has two children. Chaplain Hyatt holds many awards and decorations, among them—the Asiatic Campaign Medal; the Korean Service Medal; the Bronze Star Medal; the United Nations Service Medal; a Commendation Ribbon.

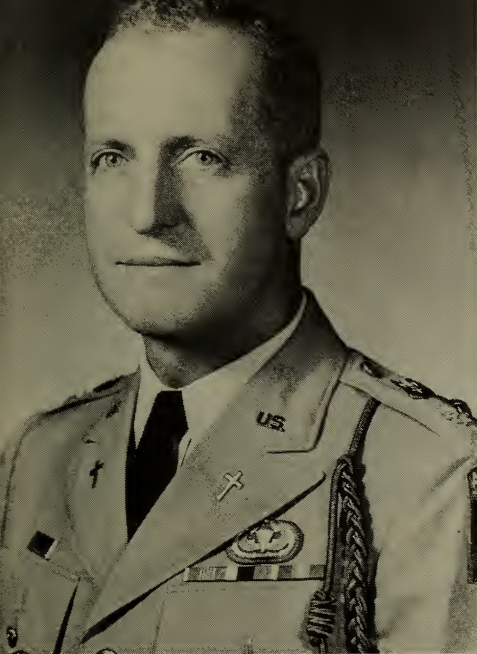
Chaplain (COL) Joseph B. Messing, is now in the office of the Chief of Chaplains, USA, as Director, Administration and Management. He replaced Chaplain (COL) George T. Casey who is now Director, Plans Programs and Policies.

Chaplain Messing is a native of New York City and has an A.B. degree, *cum laude*, from Brooklyn College. He also holds an M.A. from the University of Washington.

He was ordained as a Rabbi in 1945 at the Jewish Institute of Religion. Before entering military service, he served the Temple Beth Tefilloh in Brunswick, Ga.

Chaplain Messing has been on active duty since 1945 (with one small break). He is married and has two children. He was elected in 1947 to Phi Alpha Theta, National History Honor Society. In September 1955, he was awarded a Certificate of Achievement while he was in Frankfurt, Germany.





Chaplain (LTC) Gerard J. Gefell, is now in the office of the Chief of Chaplains, USA, and has been assigned to Personnel and Ecclesiastical Relations Directorate. He replaces Chaplain (COL) James H. Cranford who has been reassigned overseas.

Chaplain Gefell is a native of Rochester, New York. He did his high school work at St. Andrews Seminary; and his college and divinity school training was taken at St. Bernard's Seminary.

After seminary, Chaplain Gefell served as priest in Auburn and Newark, N.Y. He received his appointment as a chaplain on 15 Nov., 1948. He has served in many assignments, received several awards and honors. Among his accomplishments is his rating as a commercial pilot on land and sea.



Chaplain (LTC) Wayne E. Soliday, Deputy Staff Chaplain, Mil. District of Washington, congratulates John Polanskey (center), civilian in Mobilization Plans Branch, for receiving the General Commission's Certificate of Appreciation. On left is COL Thomas J. Rogers, USAF, in the office of Inspector General, who also received a certificate. Presentation took place at a luncheon of the PMOP.

The new asst. chaplain at Carlisle Barracks, Chaplain (LTC) Norman R. Brown (right), is awarded the Second Oak Leaf Cluster to the Army Commendation Medal by BG Robt. B. Smith, the Post's deputy commanding general. Chaplain Brown received the decoration for his service in instruction and publicity.





LEFT TOP: At a farewell luncheon at Fort Hood, LTG Ralph E. Haines, Jr., the new Vice Chief of Staff of the Army, was presented with an Appreciation Certificate of the General Commission for his support of the religious program of the chaplains. Here presenting the certificate is Chaplain (LTC) Vaughn F. Leaming, Deputy III Corps and Fort Hood Chaplain.



LEFT MIDDLE: Briefing at TAC. (l to r): Chaplain (COL) O. S. Brown, Command Chaplain, TAC; Chief of Air Force Chaplains, MG Edwin R. Chess; Chaplain (LTC) S. W. Spiewak; and Chaplain (LTC) R. R. Pace, Command Chaplain's office, at a recent visit of the Chief of Chaplains to Hq. TAC at Langley AFB, Va. During the meeting a full briefing including chaplain manning, programming, and facilities was presented.



LEFT BOTTOM: COL James Phiher, Yokota Vice-Commander and president of the PMOC and Dr. Robt. Leslie, Professor of Pastoral Psychology and Counseling at Pacific School of Religion, enjoy "pot-luck" at one of the Family Life sessions which Dr. Leslie conducted at Yokota Air Base, Japan.



The award-winning Georgetown University Forum, NBC, Washington, D.C. devoted one of its programs last Spring to the topic: "The Chaplaincy and the Morale of Armed Forces Personnel." Participants (l to r), Wallace Fanning, Moderator; Prof. Joseph T. Durkin, S.J. (Georgetown); the Rev. A. Ray Appelquist, GCC; and Prof. Jas. D. Atkinson, former serviceman.

In the Spring, Gunter Air Force Base, Alabama, was host to both the Air Force Chief of Chaplains, his Deputy, and eight members of ecclesiastical endorsing bodies. The group was briefed especially on the mission and operation of Air University. Shown above (l to r): Ch, MG, Edwin R. Chess, Chief of Air Force Chaplains; COL Victor Milner; Ch, COL, Jos. P. Casey; and Ch, BG, William L. Clark, Deputy.





CAPT Francis L. Garrett, CHC, USN, in March was presented the Legion of Merit Medal by Vice Admiral B. J. Semmes, Jr., USN, Chief of Naval Personnel. Shown in picture (l to r): RADM James W. Kelly, Chief of Naval Chaplains; Vice Admiral Semmes; Chaplain Garrett; Mrs. Garrett; and RADM Henry J. Rotrige, CHC, USN, Dir. of Chaplains Div. In June, Wofford College in S.C., conferred a D.D. upon Chaplain Garrett.

The Reverend **W. Chapman Lauderdale** has been elected moderator for the Associate Reformed Presbyterian Church at the annual meeting of the General Synod in Charlotte, N.C. He had been the director of Church Extension Services for the ARP for several years. He has served on the executive committee for The General Commission for several years, also.

Businessmen of Vicksburg, Miss. contributed toward a stained glass window made up by a Vicksburg glass company for soldiers of the 1st Logistical Command at Tuy Hoa Sub-Area Command. Chaplain (CPT) **Albert N. Gore, Jr.** of the 39th Transportation Battalion, home on emergency leave, mentioned that his men had a new chapel and needed a window.



8 civilian religious leaders who serve four Washington remote radar sights tour McCord AFB as a part of their one-day Civilian Auxiliary Chaplain Orientation Course. Names and radar sites (l to r): the Rev. Edward Hinz, Blaine; the Rev. Kenneth R. H. Torvik, Othello; the Rev. John O'Sullivan, Blaine; the Rev. Harlan B. Gerlach and the Rev. John J. Kelly, Walla-Walla; the Rev. Geo. Patterson and the Rev. Alcuin Lawrence, Makah; and the Rev. Cornelius A. Verdooen, Othello.

The Rev. A. Ray Appelquist, Exec. Sect. GCC, presents Certificate of Appreciation to MG Selwyn Smith, USA, of AMC. Right is Chaplain (COL) Richard Jungfer.





Award winners at the Associated Church Press meeting in New York, 1967 (l to r): W. C. Fields, new President of ACP, accepting award for *The Baptist Record* for Editor Joe T. Odle (not present); B. J. Stiles, editor of *Motive*; Lily M. Gyldenvand, editor of *Scope*; and Kenneth I. Morse, editor of *Messenger*.



A group of seminarians from Concordia Seminary, St. Louis, relax in the Fort Leonard Wood officers' open mess after their two-day tour of Fort Leonard Wood, Mo., military facilities. Students have indicated an interest in serving as chaplains.

Holy Week, 1967, at the Naval Station, Kodiak, Alaska, was the climax for the local Religious Art and Photography Contest. Chaplain W. R. Samuel (left) looks on while CAPT I. M. Rowell, Jr., presents blue ribbons to Seaman Kenneth Hacka; Petty Officer 1C James Browne; Mrs. Marcelle Emerson; Senior Chief Petty Officer James McMahon; and Mrs. Ann Garbe.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

365 Table Graces for the Christian Home by CHARLES L. WALLIS. Harper and Row. 1967. 117 pp. \$2.50.

A little book that will help a family move away from the perfunctory and ritual character of the set grace used year after year. The prayers are simple, brief and reverent. Attractively bound and suitable for a gift item.

Battle Hymn by COL. DEAN E. HESS, USAF. Popular Library. 1956. 207 pp. 60¢.

This best-seller is now in paperback. It tells of the combat pilot, an ordained clergyman, who combined fighting prowess with humanitarian interests in a remarkable way, particularly in Korea.

Africa's Search for Identity by VICTOR C. FERKISS. World Publishing Co. 1967. 346 pp. \$2.65.

A skillful tracing of Africa's varied profile and its emerging drive for recognition and self-determination.

You and the New Morality by JAMES A. PIKE. Harper & Row. 1967. 147 pp. \$3.95.

Bishop Pike sketches seventy-four cases

in which modern individuals wrestle with moral and ethical problems.

Enemy in the Pew? by DANIEL D. WALKER. Harper & Row. 1967. 240 pp. Paperback, \$1.95.

A book for laymen and about what they can do to revitalize the church and live their faith.

The Worldliness of Worship by JAMES F. WHITE. Oxford. 1967. 181 pp. \$5.00.

A broad survey in popular style of the substance and essentials of public worship.

Not Only Peace by ALAN BOOTH. Seabury. 1967. 142 pp. \$3.50.

A thoughtful little volume on the search for good in human life and experience which is "partial, temporary, and always incomplete."

Sex Education and the New Morality. Child Study Association of America, Inc. Distributed by Columbia University Press. 1967. 90 pp. Paperback. \$1.95.

Reports and panel discussion material given at the 1966 Conference of the Child Study Association of America. You will not

find here a few easy lessons on how to deal with the problems of sex education. But you will discover the fact that young men and women today appear to be rejecting previously-determined standards of sexual conduct and insights into the reasons for this by some well-known authorities in the sociological and psychological fields.

A Survey of Christian Ethics by EDWARD LEROY LONG, JR. Oxford University Press. 1967. 342 pp. \$6.50.

Biblical Ethics by T. B. MASTON. World Publishing Co., 1967. 300 pp. \$6.00.

Maston declares that "the outstanding weakness of contemporary Christianity is ethical or moral" (v); that faith cannot be separated from daily living, theology from ethics. Since the Bible is "the most important possession" of the Christian churches, we need to see the central moral concepts and basic ethical principles of the Bible.

Edward Long's book goes further, considering the whole field of Christian ethics—he thinks "about moral issues from the perspective of the Christian faith."

Protestant Faith and Religious Liberty by PHILIP WOGAMAN. Abingdon Press. 1967. 254 pp. \$4.75.

Why should the Christian support and defend a public policy of religious freedom? What approach should he take to particular issues? On what does the deepest belief in religious liberty rest? These are questions author Wogaman answers in this timely book.

A Modern Priest Looks at His Outdated Church by FATHER JAMES

KAVANAUGH. Trident Press. 1967. 190 pp. \$4.95.

The sincere and honest record of a priest who thinks for himself. He definitely shows that "Catholicism as a monolithic structure is disappearing" (xi). He daringly sets forth his ideas on what changes should take place in his church. Yet he says: "I shall be a Catholic, a vocal and honest one, even if my superiors forbid me to be a priest" (p. 179). Nonetheless, he "demands meaning and relevance from his Church" (p. 179). Kavanaugh believes in God and in the Catholic Church and he insists he will not leave it; and he also insists "I believe in man" and "his thirst for acceptance and love."

Without doubt this will be a widely discussed book.—L.P.F.

Valiant for the Truth. Compiled and edited by DAVID OTIS FULLER. J. B. Lippincott Co. 1967. 460 pp. \$5.95.

A treasury of evangelical writings—selections from thirty-three expositors of the gospel from Paul to J. Gresham Machen. Men of giant intellects, these 33 were also men of fierce conviction. It is good to have the essentials of what they have to say in one volume.

How I Got That Story. Edited by DAVID BROWN and W. RICHARD BRUNER. E. P. Dutton & Co., Inc., 1967. 381 pp. \$5.95.

This is the fifth and best book produced by members of the Overseas Press Club of America. Top reporters (e.g. Margaret Bourke-White, Henry Cassidy, Bruno Shaw, Richard Tregaskis and 30 others) give the behind-the-scenes story of covering great news events.

Freedom in Modern Theology by

ROBERT T. OSBORN. Westminster Press. 1967. 273 pp. \$6.95.

Four questions about freedom—*For* what has Christ set us free? *From* what has Christ set us free? *How* does Christ set us free? And in what way may *God* be said to be free?—are asked of four theologians—Bultmann, Tillich, Barth, and Berdyaev. The author concludes that we are offered a relatively satisfactory view of Christian freedom in the theological philosophy of Barth and Berdyaev.

Iron Curtain Christians by KURT HUTTEN. Augsburg Publishing House. 1967. 495 pp. \$10.00

Christians in Contemporary Russia by NIKITA STRUVE. Chas. Scribner's Sons. 1967. 464 pp. \$7.50.

These two books recount the life and death struggle which is going on behind the Iron Curtain between Christianity and Communism. They report victories and defeats. The question of coexistence is considered for here are two ways of life which make total claims upon the person. The authors urge concern on the part of Western Christians.

Hutten's book surveys the situation in ten countries: U.S.S.R., Poland, Czechoslovakia, Hungary, East Germany, Yugoslavia, Rumania, Bulgaria, Albania, and China. Struve writes only of Russia. An encouraging note is reported in Struve's book on page 339 where he quotes Alexander Blok: "All Russians are Christians; they always have been, and always will be."

Windows on the Passion by CHARLES WISE. Abingdon Press. 1967. 144 pp. \$2.75.

On a brisk day in late 1963, a civilian came into my office seeking help. At the time, I was serving as Executive Director of the Armed Forces Chaplain Board, with my office in The Pentagon.

Being a chaplain is a service assignment. Wherever stationed, he expects to receive and to respond to calls for help. Most are from military personnel and their dependents, but appeals from civilians on post are not infrequent. However, this request was most unusual.

My visitor asked to borrow Volume 7 of *The Interpreters Bible*. He had an idea about a well-known Bible story and wished to check the text and related notes. I was delighted to help in such a matter and loaned him the book. A few days later, he returned it and showed me his finished piece. It was the first of his remarkable "Windows" on the life of Jesus.

I was greatly taken with it then. Now that a number of them have been gathered into a book, *Windows on the Passion*, I am even more impressed with their collective impact. And, I am pleased and proud that it flowered in such a place at such a time. Every chaplain in the Armed Forces should be greatly interested in and deeply moved by this book.

Shortly before Christmas I received my copy of *Windows on the Passion* and read it with delight during the holidays. I was deeply moved by its dramatic intensity, coupled with outstanding scholarship and genuine skill in writing.

I was both surprised and highly pleased that my good friend, Charles Wise, could write such a delightfully readable book after he failed to follow in the footsteps of his Presbyterian elder father and became a leader in the Methodist Church. I suppose it was his legal training and experiences which enabled the author to rationalize his breaking with the great Calvinistic tradition. At least his legal

background and his experience as Security Adviser in the Industrial Security Program Office, Secretary of Defense, served to highlight the legal and administrative aspects of Jesus' march on Jerusalem.

Here is a great event retold in compelling language of our day. I commend it to each chaplain and to others who would like to re-read the passion of our Lord and, this time, with a fresh and challenging impact. —**John I. Rhea**

Called to Serve by DAVID W. PLANK. Gospel Publishing House. 1967. 121 pp. Hardcover \$1.95. Paperback 95 cents.

Here is an excellent little book written by a successful Navy chaplain designed to help young men who are going into military service as well as those already in. There are ten chapters presented in outline form which makes for easy reading. The chapters discuss the choices before the young person; preparing to leave home; adjustment to military life; even returning to civilian life. But by far the greatest help is on how to succeed as a Christian while in military service. Dave Plank's counsel on this point should be of great help to all those who desire to live as Christians.

A Life of Jesus by EDGAR J. GOODSPEED. Franklin Watts, Inc. 1967. 248 pp. \$6.95.

A little over two years ago Keith W. Jennison of Franklin Watts brought out the first book in a large type edition (18 point instead of 10). As print went big, young people with vision difficulties, old people with fading vision, people with cerebral palsy and others rejoiced. Now a whole library of large-print books are becoming available.

One of the latest of these is Goodspeed's *Life of Jesus*. It has been said,

"The life of Jesus cannot be written." And yet what life has been so often written? Goodspeed is acknowledged as an outstanding scholar of our day and is also a gifted writer who makes profundities and great ideas plain to the average reader.

Gleanings from Paul by ARTHUR W. PINK. Moody Press. 1967. 351 pp. \$4.95.

The average Bible reader will be amazed to discover how many prayers are a part of the letters of Paul. Mr. Pink has given us a detailed study of those prayers. This book will give the reader a more complete understanding of Paul himself, the God he served and the churches with which he worked.

The Test Ban Treaty by JAMES H. MCBRIDE. Henry Regnery Co. 1967. 197 pp. \$5.75.

Dr. James McBride analyzes the impact of the 1963 treaty on American security; discusses the military and technological implications of the treaty for both the United States and the Soviet Union; and the political advantages publicly claimed for the treaty by key American political figures. He concludes: "There may be no choice but to live with it (the treaty), but it is well to know just what we are living with, and how it will affect us."

The Mind of Japan by TAKAAI AIKAWA and LYNN LEAVENWORTH. Judson Press. 1967. 159 pp. \$4.95.

"The purpose of this book is to help the student or visitor to Japan sense that nation's cultural background." It is essential for the Western World to understand better the Japanese people—their ancient culture, their rapid modernization, the

differences between them and the Americans. The two authors—one Japanese and one American—combine to achieve this goal of greater understanding and to translate this into meaningful terms for the Western reader.

The World of the Patriarchs by IGNATIUS HUNT. O. S. B. Prentice-Hall, Inc. 1967. 178 pp. \$5.95.

The author explores the background of the patriarchal age, one of the most obscure and the most debated of all the periods of biblical history. Attention is focused on the second part of Genesis: chapters 12 through 50.

Elements for a Social Ethic by GIBSON WINTER. The Macmillan Co. 1967. 304 pp. \$7.95.

This volume makes explicit the relationship of scientific and ethical perspectives on man and lays the foundations for a discipline of social ethics. Dr. Winter describes the nature of social reality, the major scientific styles of interpreting it, and the grounds for collaborative work between science and ethics as resources in the shaping of social policy. He concludes: "The way ahead for social ethics is to carry this historical understanding both backward upon man's traditions and forward toward his ultimate horizons."

Experience and Religion by NICHOLAS MOSLEY. United Church Press. 1967. 156 pp. \$1.95.

A contemporary British novelist, "to whom the Christian faith has come with the impact of conversion," takes a literary fling into theology. The result is a lay essay in theology that is compelling and unusual, fresh and exciting.

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**Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel**

Left: The Rev. A. Ray Appelquist, Executive Secretary

**Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
Armed Forces Personnel**

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BACK COVER: Prayer at Washington Cathedral on April 23, 1967 by Dr. Karl A. Olsson.

